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INTELLIGENCE AND REMARKS.

Institution at Hartford for instructing the deaf and dumb.

A letter from the Rev. J. M. Wainwright, dated Hartford, April 9, 1818.

THE asylum for the instruction of the deaf and dumb, lately established, is an object of great interest with us here, and will be also to the philanthropist and christian, wherever the design of its institution shall be known. It is to rescue from a state of most entire ignorance of every thing, except the sensible objects with which they are surrounded, thousands of immortal minds, capable of the highest improvement in knowledge and virtue. This it does, by furnishing them with that necessary instrument of thought—language. Those, who have not known a person deaf and dumb, can have no conception of the narrow range of thought, to which a being, with a human form and an intelligent countenance, can be restricted. I have conversed with Mr. Clerc upon this subject, and have asked him, whether, before he came under the tuition of the benevolent Sicard, he had any idea of God, of a future state, of right and wrong, of accountability, &c. He gave me a reply, which I believe he has given before when similar questions have been put to him ;—‘ that he had a mind, but did not think, and a heart, but did not feel.’

By the system of the Abbé Sicard, lately introduced and now established in this country, the unfortunate deaf and dumb can be raised from this deplorable condition. They can be put in use of faculties of mind, of the possession of which, they had before been unconscious ; and thus,—from being objects of pity, shut out from the intellectual world and its inhabitants,—they can be admitted to a participation of most of the pleasures of science and letters. But more than this, they can be made acquainted with the all-important truths of religion, and can receive the inestimable benefit of its hopes and consolations.

To satisfy you that this can be done, you will need no stronger evidence than the paper which I send you, written by Mr. Clerc. The occasion of it was a request from me, that he would make a statement of the general principles of instructing the deaf and dumb. Mr. Clerc you remember is himself of this number. It will, I am sure, add to your surprise at the philosophical knowledge

which he displays, and the accuracy with which he writes English, to hear that he has not been in our country two years, and that, when he commenced his voyage from France, he was entirely ignorant of our language. Besides this paper from Mr. Clerc, I have been very politely favoured by Mr. Gallaudet, the Principal of the institution, with a sketch of its origin and present state. These two papers will, I have no doubt, afford to you and your friends some interesting and valuable information concerning the 'Connecticut Asylum for the education and instruction of deaf and dumb persons.'

Yours &c. J. M. WAINWRIGHT.

—
Mr. Gallaudet's paper—referred to in the above letter.

Miss Alice Cogswell, now twelve years old, and a pupil in the Connecticut Asylum, lost her hearing, and soon, in consequence of it, her speech, by the spotted fever, when about two years of age. Her situation, rendered doubly interesting by the exhibition of a feeling heart and ingenious mind, together with the perusal of a treatise on the mode of instructing deaf-mutes, by the Abbé de l'Épée, providentially in the possession of her father, Dr. Mason F. Cogswell, a respectable physician of Hartford, first induced Mr. Gallaudet to direct his thoughts to the subject of his present profession. He was, at that time, pursuing theological studies in the college at Andover, Massachusetts. In the vacations, the partial success, which attended his efforts to instruct Alice, by teaching her the mere names of visible objects, excited a still deeper interest in his mind for herself and others in the same unfortunate situation. After leaving Andover, in the autumn of 1814, Mr. Gallaudet devoted much of the ensuing winter to his new pupil. Her father had, for some years previously, been making efforts to ascertain the number of deaf-mutes in the state of Connecticut. In conformity with his suggestion, an inquiry on this subject was instituted by the general Association of clergymen in the state of Connecticut, and a report was made by a committee, appointed for this purpose, at a session held in Sharon, in June 1812, stating, that within the limits of the several associations in the state, there were eighty four deaf-mutes.

On the twentieth of April 1815, Mr. Gallaudet consented to undertake the project of introducing into this country, from Europe, the art of teaching the deaf and dumb; and on the first of the ensuing month, a meeting was held of seven gentlemen,—subscribers to a fund to defray the expenses of the undertaking,—in order to devise the best method of prosecuting the general design in which they had engaged. Further subscriptions were solicited, and they were soon ample enough to encourage Mr. Gallaudet to embark for England.

With one exception the subscriptions were all made in Hartford.

On the twenty fifth of May, Mr. Gallaudet embarked from New York, and arrived in Liverpool the twenty fifth of the succeeding month. On his way to London, he visited a school of the deaf and dumb, consisting of thirty pupils, at Birmingham, under the instruction of Mr. Thomas Braidwood.

During his continuance in London,—from the fifth of July till the twenty fourth of August,—Mr. Gallaudet carried on a correspondence with the committee of the asylum for the instruction of the deaf and dumb, soliciting from them and the instructor, the communication of that knowledge, of which he was in quest. This was denied him, except on the condition of his continuing *three years* an usher in the asylum, instructing one of its classes daily; terms which he declined accepting.

His time, however, in London was not entirely lost, with reference to the object he had in view;—for he had an opportunity of becoming acquainted with the Abbé Sicard, who was then in that city, and of attending his lectures on the instruction of deaf-mutes, which this celebrated teacher was then delivering, with the aid of his pupils Massieu and Clerc. *As soon* as the object of Mr. Gallaudet's pursuit was made known to the Abbé Sicard, he professed a cordial disposition to promote its accomplishment by all the aid in his power. The sequel will show how generously his professions were carried into effect, and how kindly Providence thus gave Mr. Gallaudet the opportunity of becoming personally known to the Abbé Sicard.

On the twenty seventh of August, Mr. Gallaudet arrived in Edinburgh. Here, also, he sought admission into the asylum for the deaf and dumb. It would most cheerfully have been afforded him, —for a disposition to this effect was fully manifested, both by the officers and instructor of the institution,—had not the wishes of these benevolent men been frustrated by the existence of a bond, given to Mr. Thomas Braidwood, by which the instructor of the asylum, Mr. Robert Kinniburgh, was bound not to communicate the art of teaching deaf-mutes to any person intending to practise it, during a period of seven years, four of which had not yet expired. Mr. Kinniburgh was originally instructed by Mr. Braidwood, who required such a bond, as a part of the terms on which he would communicate a knowledge of his art.

Mr. Gallaudet was, for some time, in correspondence with Mr. Braidwood, to induce him to release Kinniburgh from the obligation of the bond; but he would on no account consent to do it.

On the ninth of March 1816, Mr. Gallaudet arrived in Paris, and meeting with a very cordial reception from the Abbé Sicard, soon began to attend the regular classes of instruction in the Royal Institution for the deaf and dumb, over which this venerable man presides. Besides these opportunities of improvement, Mr.

Gallaudet received a few private lessons from the Abbé himself, and a daily course also in their chambers from Messrs. Massieu & Clerc, the latter of whom was then the instructor of the first class of pupils in the institution.

On the twenty seventh of May, the Abbé Sicard gave his consent to an arrangement, formed between Mr. Gallaudet and Mr. Clerc, which has issued in introducing into our country a science, hitherto unknown among us, the practical utility of which is now placed beyond the reach of doubt, by the effect it has produced, within the space of one year, upon those few pupils, who have begun to participate of its benefits, and still more conspicuously by the illustrious example of Mr. Clerc, whose visit to this country would most abundantly have aided the cause of sound philosophy and of christian benevolence, had it done nothing more than to have satisfied the incredulous, (and many such there have been,) that *it is possible* to convey to the understanding of a person totally deaf and dumb, and born so, all intellectual, moral and religious truth, and all the arts and sciences, (excepting those of musick, poetry and oratory, so far as they are addressed to the organs of hearing,) with which the rest of mankind are acquainted.

In May 1816, the legislature of Connecticut passed an act, incorporating 'The Connecticut Asylum, for the education and instruction of deaf and dumb persons.'

Mr. Gallaudet and Mr. Clerc arrived in Hartford in August 1816, and soon after visited some of our large cities for the purpose of soliciting funds for the establishment; the result of their efforts appears in the report of the asylum, published in June last. In October 1816, the legislature of Connecticut made a grant of five thousand dollars to the asylum, to be appropriated to the support and education of indigent deaf and dumb persons within the state.

The establishment was opened on the fifteenth of April 1817, when the course of lessons began under the direction of Mr. Gallaudet and Mr. Clerc. In December last, Mr William C. Woodbridge, late a student in divinity in the theological seminary in Princeton, New Jersey, became an assistant instructor in the asylum, which now contains thirty one pupils, sixteen males and fifteen females;—among the former, one is fifty one years of age, two of twenty seven, one of twenty six, two of twenty four, two of twenty one, one of seventeen, one of fourteen, two of thirteen, three of eleven, and one of ten; among the latter, one is forty one years of age, one of thirty two, one of thirty, one of twenty seven, one of twenty five, one of twenty four, one of twenty two, one of twenty one, two of twenty, one of nineteen, one of seventeen, one of fourteen, one of twelve, and one of ten.

The regulations of the asylum at present forbid the admission

of any pupils under nine or above thirty years of age, and none are received for a shorter period of time than two years.

An accession of twenty new pupils and two additional teachers is expected in May next.

The friends of the institution think it would be easy to satisfy the minds of candid men, that *one institution*, liberally endowed and possessing a competent number of instructors, (which it is found very difficult to procure,) may be placed, in the course of a few years, upon a foundation ample enough to meet all the wants of this section of the union. Admitting that there are at present six hundred deaf and dumb persons in the New England states, it must be considered that a great proportion of these are yet in infancy, that many are old and infirm, that some would be prevented from joining such an establishment by the peculiar circumstances of their situation in life, and that the friends of not a few, (for this is actually found to be the fact,) are yet waiting to see the result of what they still deem a mere *experiment* in this novel and arduous department of education. So that, it is much to be doubted, whether, for many years to come, out of the whole population of deaf and dumb persons in the New England states, more than two hundred would solicit admission into the establishment, were it even at once to be placed by publick or private bounty upon the most liberal footing. In contemplating this subject, there is a mistake into which not a few intelligent persons have fallen. Six hundred deaf and dumb persons, at first view, seem to furnish pupils enough for several respectable establishments; but these six hundred constitute more than one generation of the deaf and dumb. They have been accumulating for half a century. The object of *their* instruction once fairly accomplished, (which, from what has above been said, it would not be difficult to do, in the course of a few years, in an establishment capable of containing two hundred pupils,) and the most arduous part of this work of charity would be forever done.—Afterwards, only the *annual* increase of the deaf and dumb would demand instruction, and this probably would not exceed, upon the largest estimate, thirty or forty persons in the New England states. Doubtless, however, there would always be an accession of pupils from other states in the union, sufficient to justify the expense of now laying the foundation of an establishment, ample enough to accommodate two or three hundred persons. Would it not, then, be a wise policy, that the efforts of an enlightened publick, either through the medium of legislative aid or private munificence, should be concentrated upon one institution for the deaf and dumb. In this way, the actual expence of providing instruction for this interesting portion of our fellow beings would be less than by rearing up several establishments; and it might easily be proved, that a tax, so insignificant that it

would hardly be felt, imposed by the legislatures of the respective states, would be amply sufficient for the accomplishment of this undertaking, for the completion of which, not only the gentle intreaty of christian benevolence, but the sterner voice of justice pleads. New England lavishes her publick bounty upon her colleges, academics and schools. It is her glory and her strength, that the streams of useful learning run through her obscurest villages and reach her humblest cottages. — The parents of the deaf and dumb, nay, in many instances, the deaf and dumb themselves, have for years been obliged to contribute, from their own private sources, to supply the great fountain from which these blessings of human and divine knowledge flow; and all around them have drunk deeply of its thousand springs.

It is the hand of justice, then, rather than of benevolence, which should extend to their thirsty souls, the simple cup of refreshment, which they so earnestly crave.

Letter from Mr. Laurent Clerc to the Rev. Mr. Wainwright.

In compliance with the Rev. Mr. Wainwright's request, I send him not an elaborate account of our system of instruction;—for I do not yet think it prudent to publish such an one,—but a hasty sketch of what M. the Abbé Sicard did, while teaching me. By reading this, Mr. Wainwright may pretty well judge how we now teach the American deaf and dumb. The sight of all the objects of nature, which could be placed before the eyes of the deaf and dumb, the representation of these objects, either by drawing, by painting, by sculpture, or by the natural signs, which the deaf and dumb employ, or invent themselves, or understand with an equal facility; the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air,—offered to M. Sicard many means of instructing those unfortunate beings, to whom he had resolved to devote his life. He afterwards discovered, by his own experience, that it was possible to make the deaf and dumb speak by the imitation of the movement of the organs of speech, a movement which the eye alone enabled them to conceive and transmit to their understanding. He saw that they could thus comprehend and express the accents of words, which they did not understand; but this artificial speech, not being susceptible among the deaf and dumb of complete improvement, nor of modification and regulation, by the sense of hearing, is almost always very *painful, harsh, discordant and comparatively useless*. It has neither the rapidity nor the expressiveness of signs, nor the precision of writing. This artifi-

cial part of the instruction of the deaf and dumb, therefore, appeared to him very limited and of little advantage.

M. Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas, as well as the knowledge they were progressively acquiring, permanently in their memory ; so that what they already knew might have an immediate connexion with what they were to learn ;—his pupils, being unable to comprehend him, if the instruction, which he wished to give them, did not coincide with that which they had received before. For thus they stopped his progress, and he could not accomplish his purpose, but by resuming the chain of their ideas, and constantly following the uninterrupted line from the *known* to the *unknown*. It was thus that he succeeded in making them comprehend the spoken and written language, in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of communication between one man and another.

It is by this method that M. Sicard has brought the deaf and dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses ; in short, of all their reciprocal influence.

In this manner, the nouns become, to the deaf and dumb, the signs of all the objects of nature ; words which indicate qualities become the signs of the accidents, variations and modifications, which they perceive in objects. M. Sicard has made them comprehend that qualities may be conceived of as detached from the object ; whereby the adjective is far better defined than in the grammars written for youth, and by which means also he has so very rapidly led them to the science of abstraction. Besides, M. Sicard has made them conceive that the qualities, which in their eyes appeared inherent in the objects, could be detached from them by thought ; but then it was necessary to unite them to objects, and they themselves pointed out the necessity of the junction by a *line*. M. Sicard has taught them, that in all languages, this line is translated by a word affirming existence ; in French by the verb *etre*, in English by the verb *to be*. Hat—black, or hat *is* black, have equally represented to their minds the object existing in conjunction with its quality, or the quality inherent to the object.

M. Sicard has thus made them understand the nature of the verb ; and,—by making them afterwards comprehend that the verb could express either existence or an action *present*, *past* or *future*,—he has led them to the system of conjugation, and to all

the shades of *past* and *future*, adopted in all the various languages, written or spoken ;—an admirable system, in which the influence of the genius and of the thoughts of all ages is perceptible.

It is to this system, which embraces all possible combinations, and which unites all thoughts, that the language of the deaf and dumb accommodates itself with wonderful facility. The proofs of this assertion given by M Sicard's pupils must astonish even the best informed men.

By the same method of proceeding from the *known* to the *unknown*, he has subsequently brought to the perception of his pupils the characters, use and influence of all the other words which, as parts of speech, unite, modify and determine the sense of the *noun*, *verb* and the *adjective*.

It is thus that, at length, M. Sicard has led his pupils to analyse with facility the simplest propositions, as well as the most complicated phrases and sentences, by a system of figures which, —by always distinguishing the name of the object, which is either *acting* or *receiving the effect of an action*, the verb and its government *direct*, *indirect* or *circumstantial*,—embraces and completely displays all the parts of speech. The use of this method, when generally adopted, will simplify the rules of grammar in all languages, and facilitate, more than any other method, the understanding and translating both of modern and ancient languages.

This is the way by which M. Sicard has initiated his pupils into the knowledge of all the rules of universal grammar, applicable to the primitive expression of signs, as well as to all spoken and written languages. But names do not only express physical objects ;—there are some which represent abstract objects. *Whiteness*, *greatness*, *heat*, *beauty*, and many other words do not express objects existing individually in nature, but ideas of qualities common to several objects,—qualities which we consider as detached from the objects to which they belong, and of which we make an *intellectual substance, created by the mind*. As soon as M. Sicard taught the deaf and dumb to comprehend that the *will*, which determines our senses and our thoughts, is not the action of a physical being which can be seen and taught, he gave them a consciousness of their *soul*, and made them fit for society and for happiness.—The affecting expression of their gratitude proves the extent of that benefit.

He advanced a step further, and the access of the highest conceptions of the human mind was opened to them. M. Sicard has found it easy to make them pass from abstract ideas to the most sublime truths of religion. They have felt that this *soul*, of which they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind ; but a real existence

which wills, and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which hates, &c.

After this, directing their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit; the regularity of the march of the sun and all the celestial bodies, the constant succession of day and night, the return of the seasons, the life, the riches and the beauty of nature; he made them feel that nature also had a soul, of which the power, the action and the immensity extends through every thing existing in the universe; a soul which creates all, inspires all, and preserves all.

Filled with these great ideas, the deaf and dumb have prostrated themselves on the earth, along with M. Sicard himself, and he has told them that this soul of nature is that God whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us from the cradle to the grave.

All was now done;—and M. Sicard found himself able to open his pupils all the sublime ideas of religion and all the laws of virtue and of morals.

Mr. Wainwright will see, by these particulars, what M. Sicard has achieved for his pupils. Their replies to the questions which have been proposed to them in France, sufficiently prove that they have run the career which I have above delineated.

This career is that which a man, gifted with all his senses, and who is to be instructed, ought alike to run. The arts and sciences belong to the class of physical or intellectual objects; and the deaf and dumb, like men gifted with all their senses, may penetrate them according to the degree of intelligence which nature has granted them, as soon as they have reached the degree of instruction, which M. Sicard's system of teaching embraces and affords.

Now, if Mr. Wainwright will take the pains of reflecting ever so little upon the excessive difficulties, which this mode of instruction presents without cessation, he will not believe, as many people in this country do, that a few years are sufficient in order that a deaf and dumb person may be restored to society, and so acquainted with religion as to partake of it with benefit, and to render an account to himself of the reasons of his faith. Mr. Wainwright will notice that the language of any people cannot be the mother tongue of the deaf and dumb born amidst these people. Every spoken language is necessarily a learned language for these unfortunate beings. The English language must be taught to the deaf and dumb, as the Greek and Latin are

taught in the colleges to the young Americans who attend the classes of this kind. Now, will Mr. Wainwright give himself the trouble of interrogating the professors of the colleges, and asking them the time required to put a pupil in a state to understand fully the Greek and Latin authors, and to write their thoughts in either of these languages, so as to make them understood by those who would speak these languages,—then he will agree with me, that the Greek or Latin would not be more difficult to be taught to the deaf and dumb than the English; and yet to teach the Greek and Latin in colleges, the professors and pupils have, for a means of comparison, a language at hand, an acquired language, a mother tongue, which is the English language, in which they have learned to think; whereas the unfortunate deaf and dumb, in order to learn English, have not any language with which to compare it, nor any language in which they may have had the habit of thinking. These unfortunate have, for their native language, but a few gestures to express their usual wants and most familiar actions of life. M. the Abbé Del' Epée demanded for the education of a deaf and dumb, ten years of constant labour; and yet, after this labour of ten years, none of his pupils had as yet attained the highest degree of perfection. Will this prove that ten years of study will be required, in order that the American deaf and dumb entrusted to our care, may finish their course of instruction? No, sir;—for then what would be the benefit of the perfection which M. Sicard has given to his method, and with whose system we are acquainted?

I have the pleasure to inform Mr. Wainwright that the deaf and dumb of this country have very good natural talents, and a great facility and unusual ardour in learning, and an intensity of application which we have rather to moderate than to excite. The time, which M. Sicard's illustrious predecessor thought necessary, will not then be required by us. From five to seven years only is the time we wish they may pass with us, (especially if they come to the asylum young,) that they may truly improve in all useful knowledge, after so hard and so painful a course of study, and that their teachers may see with satisfaction that they have not sowed on the sand.

LAURENT CLERC.



Judge Tilghman's and Dr. Caldwell's Eulogies on Dr. Caspar Wistar, late President of the American Philosophical Society and Professor of Anatomy in the University of Pennsylvania.

THESE eulogies contain sketches of the life and character of Dr. Wistar, late Professor of Anatomy in the University of Pennsylvania. Few panegyrists have been allowed a more grateful task. Their principal toil has been to ascertain and state facts. Theirs

was not the labour to show why Dr. Wistar was one of the greatest and most venerated physicians in his own state, and deserving a similar estimation throughout the country.

There was a simplicity in this character, which a child might have read, and have loved. There was a directness in his actions, which allowed no man to hesitate as to the nature of his motives. There was too much of good, publick and private, in what he did, to permit any one to seek for improper motives for his conduct.

His country, his profession, the poor and the rich, his publick station, the promotion of science, his religion,—every relation, which he felt to things around him,—found a deep place in his heart, and he seemed to live to cherish and strengthen a principle, whose constant operation made him the happiest and best of men.

These eulogies are the genuine tribute of publick and individual veneration and love. The talent they display would give them a sufficient claim to the notice of those, who are interested in the literature of their country. Their value is enhanced by the consideration that they give us the high estimation, in which their object was held by men out of his own profession, as well as by his professional brethren. They contain a simple and unaffected record of a life which had in it what we should love, and venerate. They bring before us a man, whom elevation never made vain, and whom the splendid emoluments of perpetual and successful toil could never enslave. These eulogies point out the various relations Dr. Wistar sustained, but they all discover in him, the same unaffected greatness, the same purity of intention, the same unabated zeal in the cause of science and humanity. We hardly know which most to admire in this character; whether we contemplate its pure benevolence, or the simple dignity, which profound learning shed over it. We have traced it with deep interest, as it is unfolded in these discourses, and find in it that perfect balance between benevolent dispositions, active goodness, and intellectual ardor and cultivation, which constitutes the highest style of man.

The great and leading trait in Dr. Wistar's character was benevolence. He continued to practise a laborious profession, when its emoluments had lost their attraction. When bodily infirmity imperiously called on him to narrow the sphere of his labours, he only lamented that his usefulness would be diminished. He had inexhaustible resources in his own highly cultivated mind, but there was to him a joy in doing good, which no retired or abstract pleasure could supply. From these eulogies we learn, how rich, in this instance, was the reward of active benevolence. Perhaps no man was ever more beloved, no man ever possessed a wider influence, no man ever challenged a more perfect confidence. This benevolence was not only discoverable in his devotedness to his patients,—it was the same spirit, that made his house the welcome

resort of the stranger, and the friend ; it was to give this spirit wider exercise, that he never ceased from laborious study. Works of mere taste, however, and especially works of fiction, he rarely read. Life seemed to him too short to be wasted ; and knowledge, which could not be applied to some beneficial purposes, seemed hardly worth acquiring.

Dr. Wistar was peculiar for the high veneration, with which he regarded his profession. In the discharge of its practical duties, his ruling principle shone preeminently bright,—men lost to him then the arbitrary distinctions of society. Sufferers constituted but one class, one species. Individual misery was a claim, which he never failed to recognise.—It was not, however, in a conscientious discharge of its duties, merely, that his profound respect for his profession was discoverable. He possessed an abstract sentiment of veneration for his favourite science. He loved it for its own sake. It was to him a dignified and noble science, with high purposes for its objects. A moral and intellectual character was thus diffused over its practical details ; and what with most men is mere routine, had with him an intimate union with mind. This sentiment led directly to a strong application of his powers to every collateral study, which might tend to enlighten the obscure parts of his profession, strengthen his regard for it, and render both it and himself more extensively useful. We turn from these more general views, to consider some particular points of character in which Dr. Wistar excelled. There are three, which present themselves to us as very striking,—and in these relations it is our happiness to say, that we have personally known him,—as a companion, as a hospital surgeon, and as a publick teacher. When we speak of Dr. Wistar as a companion, we speak of his colloquial powers and disposition, as they were manifested to his visitors. These can be perfectly understood only by those who have been acquainted with him. They owed much of their power to simple expression. When he spoke, his face became at once animated and open. His features received impressions readily from his mind ; and when he listened, one might perceive, in his varying countenance, the effect of the remarks that were made, and gather the tone of his replies. There was, in short, something colloquial in the simple expressions of his countenance. His address was not elegant, and we are not willing to call it awkward. It was the genuine manner of a man, whose mind was habitually absorbed, and whose occasional relaxations had not allowed him time for acquiring elegance. In him, the purposes of conversation were fully answered. Something interesting was always to be learnt. He became early acquainted with useful discoveries in the sciences and arts, and he took a pleasure in communicating them. Yet he never engrossed conversation. He looked to his visitors for information and pleasure, and understood, admirably well, the art of eliciting from every mind,

with which he came in contact, what might interest himself and others

As a surgeon of the hospital of Pennsylvania, Dr. Wistar aimed to accomplish two highly important objects.—to cure disease, and convey instruction. What has already been considered as the leading trait in his character was in this relation peculiarly conspicuous. It was a field, in which a benevolent spirit might exert its widest and purest influences. Here were strangers, who might die, and be at once forgotten ; or recover, and hardly know the being, whose deep interest, and successful exertions, had been among the means of their recovery. These unknown men, however, became at once intimately allied to Dr. Wistar. Their claims were laid in their distresses. The union became closer, in proportion to the increase of suffering ; and no one, who has seen him at the bed side of one of these patients, in whom signs of recovery at last began to appear, but could read in his animated, happy countenance, from how heavy a weight of anxiety and oppression his heart was recovering. This would not have been particularly noticed,—for we know that sympathy, under these circumstances, is not uncommon. In Dr. Wistar, however, the degree in which it existed was unusual. It is, we think, but rarely found, that habit does not enable men to resist the *expression* of feeling, whether of sorrow or joy. It certainly never did in him, and thus a medical student and a hospital patient were the witnesses of feeling, as well as of skill, and felt a relation to him, on these accounts, which few men, in similar situations, are anxious to have established.

Dr. Wistar never lost an opportunity of imparting useful instruction to the hospital pupils. This was done by minute examinations of the patients, while the class was present, and by interesting remarks on individual cases. He insensibly led the student to habits of deliberate inquiry and reflection, by the happy illustration he offered of the practice in himself. In his manner towards the patients of this admirable charity, he gave a most valuable lesson of conduct to the young. If a student saw any thing but misery in corporeal distress, or acknowledged any other sentiment than a desire to relieve it,—especially if he ever viewed it as ludicrous, or treated it as such,—Dr. Wistar never failed to notice and correct, at the moment, so gross a misconception.

It remains to speak of Dr. Wistar as a publick teacher. In this relation, he appeared in all the fulness of his intellectual powers. He brought to the anatomical theatre, his deep and various learning, his habitual feelings, and even something of his colloquial vivacity. Although he was strikingly fluent, and truly learned, still there was something in his eloquence peculiarly his own. Not that he was lofty in his manner and imposing by his voice,—for he was neither. His was the eloquence of sentiment, rather than of manner, and his persuasiveness owed almost as much to his dis-

position, as to the great importance of the truths which he unfolded. The dignity, which attached to him, had a common source with his eloquence. It was not perceived at once. It was necessary to know something of his character and heart, as well as of the richness of his mind, in order to understand the elevation to which he had attained. In his publick instructions, Dr. Wistar surrendered himself entirely to his hearers, and freely, though unconsciously, displayed to them his intellectual peculiarities, and his whole character. He commenced his lecture with a recapitulation of the preceding one. This was done by questions to the class. The effect of this, on the student's mind, was to connect intimately the instruction already given, with that which he was about to receive. The lecturer then turned, with unembarrassed readiness, to the subject before him. An unrivalled fluency and simplicity attended him through every step of the demonstration, however complicated, and he knew, of all men we have ever heard, the best how to be interesting, and at the same time rigorously minute. A broad and clear light shone steadily around him. He seemed to have identified anatomy with his common thoughts; and the language, in which he expressed himself on this subject, seemed like the appropriate expressions of his familiar conversation. Towards the close of the lecture, when the business of demonstration was done, he deserted, for a while, the office of teaching forms, structures and arrangements, and entered the more intellectual department of his science, which teaches the uses or functions of organs. He entered this path, as if it had not been a new one. The digression was so easy, so natural, that his hearers unreluctantly followed him. They felt that they were to be instructed and delighted, with all that he might discover to them. In this part of his lecture, his mind had its full play. Its great business was, to collect and arrange what others had taught, and to interweave, among his luminous generalizations, the results of his own inquiries. In doing this, he gave a brilliancy to the experimental truths of physiology, which made them apparent to every one. His felicities of expression made them attractive and even beautiful. It was a brilliancy, however, that did not dazzle, for it was a quality, which owed its existence, as much to the consciousness of the hearer as to the clear conceptions and peculiar language of the professor.

We have thus attempted a delineation of the character of Dr. Wistar. We have spoken of him as he has ever appeared to us. For more particular details of his life, we must refer to the eulogies, which have allowed us this opportunity of offering a tribute of respect to distinguished greatness. We regret that our limits do not allow us to make extracts from these eulogies. We were deeply impressed with the elevated moral tone which is every where shed over that of Chief Justice Tilghman. It is also rich in facts. We freely express our obligations to Dr. Caldwell, for his accurate

delineations, and the characteristick anecdotes which he records. We have spoken of the tendencies and effects of Dr. Wistar's character and conduct, in various relations. It should not be omitted, that he contributed largely to establishing the reputation of the most celebrated medical school in our country.

There is something salutary in the contemplation of such a man, and such a mind. It is true, there is a height in so much excellence, to which we may never attain. But it is not too elevated to be seen. It is not a sudden steep, every step of which must be gained by labour, and which few only have surmounted. We rise by an ascent so gentle, and so much that we love is on every side, that our strength is increased rather than exhausted. We are invited by such a mind, to be its companion and friend, and are taught by it, that we may be both, if we have found our highest pleasure in honourable and important labours for the publick, and in a beneficence, which has its limits only in our power of doing good.



The following brief notices of some of our artists in Europe and of their recent works, may interest some of our readers.

Extract of a letter from London, January 25, 1818.

‘Mr. West’s great picture of *Death on the pale Horse* is now exhibiting. It has some very grand parts; he told me he thought it his happiest effort.—Mr. Allston has painted a charming picture of *Uriel in the Sun*; it is a gigantick figure sitting, and full of beauty and expression. He sent it to be exhibited at the gallery of the Institution, when the directors thereof, with an eagerness as honourable to their taste as it was flattering to the painter, bought it the moment it was presented, declaring it to be the best thing that had been produced since the days of the Caracci. He has also painted a very fine landscape lately, the subject, *Elijah in the Desert*. Mr. Allston intends going to Boston in the spring to finish his great picture of *Belshazzar*. It must be needless to inform you, how much my esteem and admiration for the talents of this gentleman, are accompanied by a regard for the goodness of his character. I am indebted both to him and Mr. Leslie for the most friendly attentions.’



WE have received accounts from a correspondent in Italy, of the success of Mr. Stewart Newton, of Boston, and they are very flattering, if we consider the short time he was at the Academy of Fine Arts in Florence, during the last year. A portrait, which he painted of himself, first brought him into notice, and was viewed with admiration at the exhibition. It was sent for by Benvenuti, the President of the Academy, and commended by him in very flattering terms. Newton was employed afterwards to take the portraits of several distinguished personages, and gave the highest satisfaction. The

style of his colouring, in particular, was new to the Italians, and thought by them to be very fine. He has since, we have been informed, gone to London.

The only American now in the Academy is Mr. William Main, of New York, who is devoting himself with great enthusiasm to the art of engraving. Morghen, the most distinguished engraver in the world, is at the head of this department in the Academy. Under his directions, Main is said to be making very rapid progress in his favourite art, and seems in a fair way to arrive at eminence in the higher branches of engraving, and do credit to his country.



Italian Academy of the Arts, Sciences and Literature.—Two volumes of the transactions of this society were published in 1810, entitled *Atti dell' Accademia Italiana di Scienze, Lettere, ed Arti*. We have seen only these two volumes, and we believe no other has since been published ;—from what cause, we have not been able to learn. This Academy seems to be instituted on a very large scale, and to embrace almost every branch of knowledge. The first volume before us contains the constitution, and a list of the members' names. The objects of the society are divided into four classes, as follows ;—

The First class comprises moral philosophy ; political history and legislation ; political economy, statisticks, and politicks.

Second class—Mathematics, pure and mixed ; physicks, chemistry, natural history, and agriculture ; medicine, surgery, and anatomy.

Third class—Philology and grammar ; eloquence and poetry ; history, travels, antiquities.

Fourth class—Theory and history of the fine arts ; liberal arts, and the mechanick arts ; musick. Each class has three sections, and the members are chosen not only into a particular class, but into a particular section. The officers are a president, vice president, a secretary for the whole society, a secretary for each class, a biographer, and a college of twelve seniors.



New Excavation in Pompeii.—A large forum has lately been uncovered in Pompeii, surrounded by Dorick columns of granite, with pedestals inscribed with names, but without statues. This is thought to be some confirmation of the opinion, that the inhabitants removed their valuable effects, before the destruction of the city, or that they recovered them afterwards by digging. By the side of this forum a temple of Venus has likewise been uncovered, and also another temple adjoining it. In the temple of Venus were found a bronze statue of that Goddess, several marble statues of consuls, and of other personages. These edifices seem to have

been far more elegant, than any of those before brought to light, and doubtless occupied the most magnificent part of the city, being three public buildings in the immediate vicinity of a large edifice dug out a few years ago.

Professor Silliman's Journal of the Sciences, &c.—WE have seen the prospectus of an intended publication, to be entitled the *American Scientific Journal*.—This work is to be conducted by Professor Silliman of Yale College; aided by gentlemen of science and eminence in various parts of the United States. It is to be published by James Eastburn & Co. New York, and H. Howe, New Haven. The objects of this Journal are the Physical sciences and their application to the arts. It will embrace natural history in its three departments of mineralogy, botany and zoology, chemistry, and natural philosophy, and mathematicks, pure and mixed. The applications of these sciences are as extensive as the various interests of society, and will constitute a very valuable part of this work. 'It will be a leading object in this Journal, to illustrate American Natural History, and especially our Mineralogy, and Geology.'

The editor of this work has been long known to the publick as a learned and accomplished teacher of chemistry. In his extensive laboratory, and the splendid collection of minerals, deposited in Yale College, by Colonel Gibbs, he has possessed ample means for acquiring profound knowledge in two very important sciences, chemistry and mineralogy. His zeal and success in these pursuits are well known.

We cordially unite with the publishers in their recommendation of the interests of science and the arts to the patronage of the intelligent publick of America.

Dr. Gorham's Elements of Chemistry.—WE understand that John Gorham, M. D. Professor of Chemistry in Harvard University, will soon publish *Elements of Chemical Science*, in 2 vols. 8vo. with plates.

New Hebrew Lexicon.—Proposals have recently been issued by Mr. J. W. Gibbs, late a Tutor at Yale College, for publishing a translation of Gesenius' Hebrew-German Lexicon. It appears that this work, besides its great critical value, has a decided superiority over other Hebrew Lexicons, in its arrangement; and is calculated greatly to facilitate the labour of the student, in acquiring the original language of the Old Testament. It has the fullest recommendations from Rev. Professor Stuart of the Theological Institution at Andover, and from Professor Willard of Harvard University. And they agree in their opinion of the entire

competency of Mr. Gibbs, for this great and laudable undertaking. It must be a work of great expense; and it is hoped that our Divines, and Theological Students, and in general the lovers and patrons of sacred learning, will become subscribers to the work, so that another failure of an honourable literary attempt may not be added to the numerous catalogue of such failures, that have preceded.

Foreign Works republished in the United States, in March and April, 1818.

Burder's Village Sermons, eighth Philadelphia edition, 7 vols. in 3, §3. Philadelphia.

Narrative of a Voyage in H. B. M. ship *Alceste* to the Yellow Sea. By John McLeod, Surgeon of the *Alceste*, §1 75. New York, Rob Roy, a novel. By the author of *Waverly*, &c. 12mo. 2 vols. §2. New York.

Same Work, two editions, §2 and §1 75. Philadelphia.

Tales of Wonder, Humour, and Sentiment, by Anne and Arabella Plumtree.

The Carpenter's New Guide. By Peter Nicholson, from the sixth London edition, 4to. §7 50. Philadelphia.

Supplement, or vol. 3 of a Treatise on Pleading, containing a copious collection of practical precedents of pleadings. By Joseph Chitty, Esq. §7. Philadelphia.

Letters from the Cape of Good Hope, in reply to Mr. Warden, 12mo. New York.

A Practical Treatise on Bills of Exchange, &c. By Joseph Chitty, Esq. from the last London edition, with notes and American cases. Philadelphia.

Correspondence between a mother and her daughter. By Mrs. Taylor, author of *Practical Hints to young females*, and Jane Taylor, author of *Display*, 62½ cts. Boston.

Chemical Amusements. By Frederick Accum, 12mo. §1. Philadelphia.

The Journal of Science and the Arts. Edited at the Royal Institution of Great Britain. No's 4 and 7, §1,50, per No. N. York.

The New Edinburgh Encyclopædia. 4to. vol. x. part 2. §4 each half vol. Philadelphia.

Elegant Extracts in Prose and Verse, 5th, 6th and 7th vols. §1 per vol. New York.

The Quakers, a Tale. By Elizabeth B. Lester. New York.

Manners, a Novel. 12mo. 2 vols §2. Philadelphia.

Elements of the Philosophy of the Human Mind. By Dugald Stewart. 8vo. 2 vols in one, §3,50. Wells & Lilly, Boston.

Discourses, chiefly on Devotional subjects. By Newcome Cappe,

to which are prefixed, Memoirs of his life. By Catherine Cappe. 8vo. \$2,37½. Wells & Lilly, Boston.

The Principles of Moral and Political Philosophy. By William Paley D. D. ninth American edition. 8vo. \$2,75. West & Richardson, Boston.

Useful Knowledge. By the Rev. William Bingley. 12mo. 3 vols. \$5. Philadelphia.

A Short Description of the Human Muscles. By John Innes. 8vo. \$1,50. New York.

Elements of the Philosophy of the Human Mind. By Dugald Stewart. 8vo. 2 vols. \$5,50. New York.



American works published during the last two months.

Education.

Phillips' Astronomy, being familiar lectures, intended as an introduction to the Science of Astronomy, 12mo. \$1,25. New York.

Youth's First step in Geography, for the use of schools. By Susannah Rowson, 12mo. 50 cents. Wells & Lilly, Boston.

Occasional Discourses.

The beneficial effects of Sunday schools; an address at the anniversary meeting of the Sunday schools in New York, Dec. 31, 1817. By the Rt. Rev. John Henry Hobart; to which is annexed an annual report, 51½ cents. New York.

An Eulogium in commemoration of Caspar Wistar, M. D. late President of the American Philosophical society at Philadelphia, delivered before the society. By the Hon. William Tilghman, 50 cents. Philadelphia.

A Plea for Africa, a Sermon, preached before the Synod of New York and New Jersey, at the request of the directors of the African school, established by the Synod, with notes. By Edward D. Griffin D. D. 25 cents. New York.

A Discourse, delivered Feb. 15, 1818, it being the Sabbath preceding the dissolution of the pastoral relation between the author and the first church in Dedham. By Joshua Bates A. M. President of Middlebury College. Dedham.

A Sermon delivered before the Auxiliary Society for the suppression of Intemperance, Feb. 2, 1818. By William Cogswell A. M. Pastor of the South Church. Dedham.

An Address, delivered at the Installation of the Strafford Lodge, at Dover, Oct. 23, 1817. By the Hon. John Holmes. Kennebunk.

An Eulogium on Caspar Wistar M. D. Professor of Anatomy, delivered before the Philadelphia Medical Society. By Charles Caldwell M. D. 25 cents. Philadelphia.

An Oration, delivered before the ΦΒΚ Society, Cambridge, Vol. VII. No. 1.

Aug. 28, 1817. By William Crafts Jun. Esq. 3d Edition. Georgetown. (D. C.)

Miscellaneous.

The New Masonic Monitor, or Masonic Guide. By James Hardy A. M. Albany.

The Lay Preacher. By Joseph Dennie. Collected and arranged by J. E. Hall. Philadelphia.

The Resources of the United States of America, or a View of the Agricultural, Commercial, Manufacturing, Financial, Political, Literary, Moral and Religious capacity and character of the American People. By John Bristed, author of the Resources of the British Empire, 8vo. \$3. New York.

The True Policy of the United States respecting the Spanish Colonies. 12½ cents. Washington.

Transactions of the American Philosophical Society. 4to. vol. i. of a New Series. \$5. Philadelphia.

Transactions of the Medical Society of the state of New York. together with the Address. By John Stearns M. D. President of the society. 12½ cents. New York.

A Treatise on the Science of War and Fortification, translated from the French for the War Department, for the use of the Military Academy of the United States, to which is added a Summary of the Principles and Maxims of Grand Tactics and operations. By John M. O'Conner, Captain of artillery, 8vo. 2 vols. with a volume of Plates and Maps. \$16. Philadelphia.

A Disquisition on Imprisonment for debt, as the practice exists in the state of New York. By Howard. 50 cents. New York.

Official Documents of the Presbytery of Albany, exhibiting the trials of the Rev. John Chester and Mr. Mark Tucker, together with the whole case of the Rev. Hooper Cumming. Albany.

Spanish America and the United States, or views of the actual commerce of the United States with the Spanish Colonies. By a Merchant of Philadelphia. 50 cents. Philadelphia.

A Vindication of the currency of the State of New York, and a review of the legislative report relative to the banks of that state. By Publicola. Albany.

View of England. By Maj. Gen. Pillet. Translated from the French. 12mo. \$1.25. Boston.

Rosalvo Delmonmort, a Tale. 12mo. 75 cents. Boston.

Extracts from a Journal of Travels in North America, consisting of an account of Boston and its vicinity. By Ali Bey. 12mo. 75 cents. Boston.

Demetrius; a Russian Romance. 2 vols. 12mo. Baltimore. Edward J. Coale.

Poetry.

Mount Hope, an Evening Excursion. By William E. Richmond. Barrister at Law. Providence.

Poems. By Jacob Porter. Hartford.

Poems, Odes, Songs and other Metrical Effusions. By Samuel Woodworth, author of *Champions of Freedom*. With a sketch of the author's life and a portrait. 12mo. \$1,25. New York.

The Corsair; a Mello Drama. 12mo. By Edwin C. Holland. Charleston, S. C.

Biography.

Sketches of the Life and Character of Patrick Henry. By William Wirt, Attorney General of the United States. 2d Edition. 8vo. \$4. Philadelphia.

Geography and Topography.

Map of the Military Bounty Lands in the Illinois and Missouri Territories, with a description of the soil, water, timber, &c. of each section. \$8. Baltimore.

The Emigrant's Guide to the western and southern territories, with a map of the United States. 8vo, \$3. New York.

Natural History.

A New and Complete Universal Natural History. By J. Madoc, improved and enlarged by the addition of a great number of animals not noticed in the London edition. By Benjamin Davis. 2 vols. 12mo. with 57 plates. \$3. Philadelphia.

The Theory of the Earth. By M. Cuvier, with Mineralogical notes. By Prof. Jamieson, with observations on the Geology of North America. By Samuel L. Mitchell M. D. 8vo. \$3,50. New York.

Vegetable Materia Medica of the United States, No. III. By William P. C. Barton M. D. 4to. 6 plates. \$3. Philadelphia.

Same Work. No. IV. 4to. completing vol. I. \$3. Philadelphia.

Medicine.

The American Domestic Medicine or Medical Admonisher. 2d Edition, with additions and improvements. By Horatio Gates Jamieson M. D. 8vo. \$3,50. Baltimore.

Law.

Laws relating to the publick lands of the U. S. with an Appendix, published pursuant to two acts of Congress. Washington.

Laws of the United States on Naturalization, published by order of Congress. Washington.

Reports of Cases argued and determined in the Supreme Court of Judicature of the state of New York. Vol. 14. New York.

Laws of the Sea, with reference to Maritime-commerce during Peace and War; from the German of Frederick J. Jacobson, Advocate. Altona, 1815. By William Frick, Counsellor at Law. \$7. Baltimore.

Divinity.

The Minister's Instructions to his people on the subject of Confirmation. By the Rev J. P. K. Henshaw. 57½ cents. Baltimore.

The Unity of God, a Sermon delivered at Boston in the New South Church. Republished at Buffalo. N. Y.